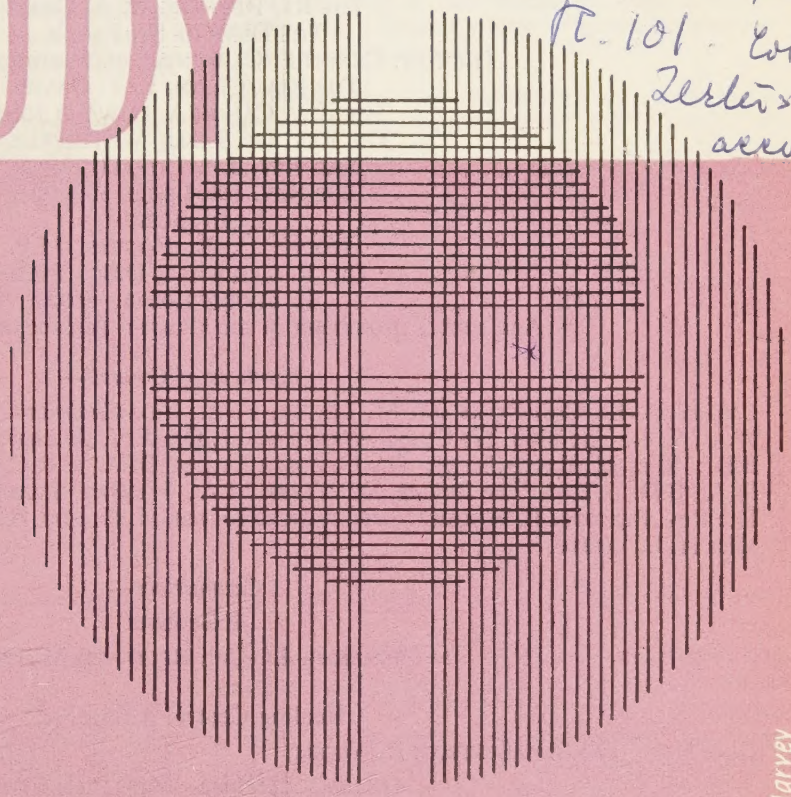
THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY



QUARTERLY REVIEW

ONE SHILLING

DECEMBER, 1961 NUMBER 30

The Churches' Fellowship for Psychical Study

Headquarters: 54 Denison House, Vauxhall Bridge Road, London, S.W.1 (Victoria 4329)

Founder—Lt.-Col. REGINALD M. LESTER, F.J.I.

President—The Hon. Sir CYRIL ATKINSON, LL.D.
Vice-President—THE BISHOP OF SOUTHWARK
Hon. General and Organizing Secretary—The Rev. BERTRAM E. WOODS
Secretary/Treasurer—Miss A. E. WHITE
Patrons:

THE BISHOP OF LONDON
THE BISHOP OF BATH AND WELLS
THE BISHOP OF BIRMINGHAM
THE BISHOP OF CARLISLE
THE BISHOP OF CHICHESTER
THE BISHOP OF EXETER
THE BISHOP OF PORTSMOUTH
THE BISHOP OF SALISBURY
THE BISHOP OF SHEFFIELD
THE BISHOP OF WAKEFIELD
THE BISHOP OF WORCESTER
THE BISHOP OF PITTSBURGH, U.S.A.
THE RIGHT REV. H. C. MONTGOMERY CAMPBELL
THE RT. REV. DR. G. A. CHASE
THE DEAN OF ST. PAUL'S
THE REV. CANON E. CARPENTER of Westminster Abbey
THE REV. CANON E. T. DAVIES
THE REV. CANON A. OSWALD JONES
THE REV. DR. LESLIE WEATHERHEAD
THE REV. DR. DONALD SOPER
THE REV. DR. LESLIE NEWMAN
LORD BOSSOM
GEORGE H. R. ROGERS, M.P.
DR. R. CROOKALL, D.SC., PH.D.
F. BRODIE LODGE, ESQ.
And others prominent in the Church, Science, and Public Life

Members of Council—

Chairman—Lt. Col. REGINALD M. LESTER, F.J.I.; *Vice-Chairman*—The Rev. J. D. PEARCE-HIGGINS, M.A., C.F.; The Hon. Sir CYRIL ATKINSON, LL.D.; E. J. ALLSOP, ESQ., J.P.; The Rev. A. BARHAM, B.D.; Miss M. BRICE-SMITH; Dr. GRIFFITH EVANS, D.M., F.R.C.S.; The Rev. Dr. J. MACDONALD, M.A., B.D., S.T.M., The Rev. H. D. OLIVER, M.A., The Rev. SELWYN ROBERTS, Major D. B. STEVENS, The Rev. BERTRAM E. WOODS, Miss FRANCES BANKS, M.A., Mrs. R. M. LESTER, Mrs. G. VIVIAN, B.A., Miss A. E. WHITE.

Committees—

Executive:

Chairman—Lt.-Col. REGINALD M. LESTER

Healing Central Advisory:

Chairman—The Rev. BERTRAM E. WOODS. *Hon. Secretary*—Mrs. R. M. LESTER

Assistant Secretary—Mrs. JEAN SYDNEY.

Research:

Chairman—The Rev. J. D. PEARCE-HIGGINS, M.A., C.F.

Hon. Secretary—The Rev. ALLAN BARHAM, B.D.

THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

DECEMBER 1961 No. 30

Editor - - REGINALD M. LESTER, F.J.I.

Headquarters: 54 Denison House, Vauxhall Bridge Road, London, S.W.1 (Victoria 4329)

NEW LONDON HEADQUARTERS

Soon after this magazine is in your hands, we shall have moved into our new London Headquarters at 54 Denison House, Vauxhall Bridge Road, S.W.1, within two minutes of Victoria Station (as from December 6th).

Denison House is a handsome building, with all modern amenities, in which we now have our administrative offices (moved up from Worthing) and an extremely good board room for our Council and Committee meetings. Under the same roof we shall be able to use the large Assembly Hall for our public meetings, and we have made arrangements to house our large Lending Library in these headquarters.

London members, and also any of our members visiting London from the provinces, will always be welcome to call here to view our premises, or to make appointments to meet any of our Council or Committee members.

We have had some very kind assistance in regard to the furnishing of our London offices, particularly the gift of a carpet and a secretary's desk from Mr. and Mrs. Kew Mills, founders of our Torbay Group.

We have already had one or two offers from members to help in some of the rapidly increasing clerical work at our offices, but we would still be glad to hear of more voluntary workers who would be willing to help. We could also pay for experienced shorthand-typists for part time or full-time.

The other appeal I would like to make is in regard to our secretary, Miss Alice White. With the removal from Worthing, she has now to find accommodation in London, within easy reach of our new offices. Any London suburb convenient to Victoria would do, where she can have two semi-furnished or unfurnished good sized rooms, with kitchen. She has a certain amount of small items of furniture, book shelves, etc., and her own linen, cutlery and china. It would, of course, be nice if she could be with C.F.P.S. members, in a district where it would be possible to start a new Group.

Although we only move into our new headquarters at the beginning of this month, we took them over as from November 1st, which seems a very significant date in our Fellowship's history. It was on this date (All Saints' Day) just nine years ago that the first Committee meeting of six clergy, three of whom have now passed over, met together in my Kensington home to discuss preliminary arrangements to launch the Fellowship. We must give thanks for the wonderful progress we have made since that day, in spite of the initial years of tough, uphill work.

There is no doubt that the establishment of a London Headquarters will now prove a valuable recruiting factor and enable us to go forward still more actively in our work.

R.M.L.

1962 CONFERENCE AT OXFORD

Make a note NOW of this date in your 1962 diaries. The Annual C.F.P.S. Conference next year has been fixed at Lincoln College, Oxford, from Tuesday 4th to Saturday 8th September, inclusive.

The alteration of the venue from London to Oxford was the outcome of a unanimous vote by members at the last Conference there, where the accommodation, catering and whole set-up evoked considerable enthusiasm. It also seems to appeal to London members generally to have the main annual Conference outside the Metropolis, as well as Oxford being more central for many of our provincial members. So it looks as though we may look forward to a record week there next September.

EDITORIAL COMMENT

The steadily increasing number of Study Groups that are being formed in different centres of the country is another encouraging sign of the Fellowship's progress. A panel of speakers who are willing to go round to speak to Groups has now been prepared by Headquarters, and will shortly be despatched to area organizers and group secretaries.

All Groups are recommended to appoint a working committee as soon as possible after formation, usually consisting of the chairman, hon. secretary and treasurer and some three or four other members. It is also essential that such committees meet regularly, if possible once a month, to arrange meetings and future speakers and transact other business relative to the Group's progress. This business-like procedure ensures the Group's success and financial stability.

Not all Groups are study groups in the strict sense of the word, but merely hold open meetings at intervals. Open meetings from time to time, provided good speakers are available, are good propaganda, but every Group should aim at having a study sub-group, where the key-note of the Fellowship's aim—STUDY—can really be carried out.

. . . . . .

It is good to hear that more of our Fellowship clergy are holding regular week-night Healing Prayer Services in their churches. Slowly the Ministry of Healing, lost over the centuries, is being restored to the Christian church.

The power of prayer in healing is being demonstrated week after week. But it is not being mobilised for other purposes as it should be at critical moments in the world's history.

In this age of materialism, so many people have so little faith in anything that cannot be scientifically proved. The power of prayer has always had to be a matter of faith. But now even the materialists are faced with scientific proof. In the current issue of *Beyond* (the organ of The Guild of Prayer and Spiritual Healing) is a striking report of a French scientist—once a confirmed atheist—who has now scientifically proved the remarkable power of prayer.

This occurred during experiments on the workings of the human brain, during which it was discovered that the brain is capable of being a powerful transmitting station for broadcasting thought over the whole world. With his fellow scientists, he measured the wave-lengths of the human brain, and found that each person has his or her particular wave-length, as clearly distinguishable from one another as individual finger-prints.

They then decided on a further experiment to find out what happens in the human brain when a person is about to die. They chose a woman who had only a short while to live, and who held strong religious beliefs. Without her knowledge, they installed a measuring apparatus in the adjoining room so that they could verify and record the movements and oscillations of her brain during the last hours of her life.

Five well-known scientists witnessed the experiment. With the instruments at their disposal, they had been measuring the wave-lengths of the most powerful transmitting stations while broadcasting their world-wide programmes. When the end of this woman's life was close at hand, and she was deep in prayer, the needle on the apparatus, measuring the intensity of the waves, began to rise sensationally, and eventually tapped the limit of its register, namely, the culminating point of intensity.

For the first time it had become possible to measure the intensity of the projection of cerebral waves from the brain of a Christian at prayer! The result proved that the power of emission of such prayer was 55 times greater than that of any transmitting station in the world!

If the power of prayer from one individual can attain this degree of intensity, it may be realised what could be achieved in the fight for peace if collective prayer could be mobilised in several million homes. We should soon see a definite change for good in the world situation, as well as creating an aura of protection around these islands. Stereotyped prayers for peace on only occasional Sundays in our churches cannot achieve anything like the same result as, say, nightly prayer circles in some millions of Christian homes, with the knowledge how to direct such prayer aright. "Where two or three are gathered together in My name . . ."

R.M.L.

LOVE CONQUERS DEATH

Since the announcement in our last issue that this popular little book has been re-issued there has been a great demand for copies. It has given comfort and solace to thousands of people and is obtainable at the modest price of 4/6 including postage—the whole of which goes to the funds of the Fellowship through the generosity of the author, Mrs. G. Vivian.

From the Secretary's Desk—

A very interesting and important development in connection with the Fellowship is the fact that more and more organizations of all sorts are seeking our help, by asking for speakers to explain our work, or to speak on one or other of the subjects that are our concern. Requests from ministers' fraternals, church fellowships, schools, divinity colleges, etc., come in to us steadily. We are being recognized as a reputable body, connected with the church, that can speak with some knowledge and authority on subjects that are increasingly arousing the interest of Christian people. That we have been instrumental in inspiring that interest goes without saying.

We have the ear of the church today in a way that would not have been thought possible 10 or 15 years ago.

My diary includes visits to Richmond Theological College, St. Albans Methodist Church, Sutton Baptist Church Men's Fellowship, Purley Methodist Men's Meeting, all wanting to know more about psychics and spiritual healing.

Encourage your minister or vicar to invite me, or any of our panel of speakers,* to come and talk to any of their church organizations, and tell them that this is what is happening all over the country nowadays.

**A list of our speakers available to speak to such gatherings may be obtained from Miss White, our secretary.*

* * *

A few days after you read this we should be in our new Headquarters in London. Note the address: 54 Denison House, Vauxhall Bridge Road, London, S.W.1. Miss White will be comfortably installed there, and I shall be able to spend some time every week there, too. Our Committees and Councils will be held there, and other official meetings.

So make it well known, and if you are in London, come and see us when we have settled in (say after Christmas!).

* * *

Our new cover has had a mixed reception. I want to ask those whose first reaction has been unfavourable to wait 12 months and I think you will grow to like it. Already we are noticing a change in people's comments upon it. It is modern, but that is all to the good, because we are a modern movement; it is out of the ordinary, and thus more likely to strike the attention of people. However, give it a chance!

May I remind you of the newly launched **Headquarters Fund.** We have already received some generous gifts. But we are really wanting the many ordinary gifts from the rank and file of our membership. **Have YOU done anything about it yet?** I have some little cardboard collecting boxes for you to put your money into, if you would like one. Be systematic about it. Say to yourself: " I will give ' so much ' a week, or month " (and put it by until you have enough to send to H.Q.; or, " I **will** make things and sell them ", and raise the money that way. There are all sorts of ways of doing it. So in the words of a politician in the war, " **. . . Go to it** ".

* * *

It has been brought to my notice that little groups are meeting here and there under the title of the Churches' Fellowship Group, and yet they are not registered with us, and we do not know who attends, and what precisely the groups are doing. Only those Groups that are registered with us, and that have Fellowship members, may use our title. We hope that any irregular groups will seek to make themselves " regular " as soon as possible.

* * *

Doesn't time pass quickly! In no time after you receive this *Review* it will be Christmas. So I wish you all a Very Happy Christmas, and a Good, God-Blessed New Year. B.W.

* * *

(I would like to add a comment to Mr. Wood's remarks on our new *Review* cover. It is true that we have had very mixed reactions to it; some members are delighted with it, others do not like it as well as the old cover. As Mr. Woods has said, we must give it a year's trial, now that we have paid for the new design and the making of the block. My personal opinion is that it is capable of considerable improvement when we come to reconsider it at the next Annual General Meeting in September. There is one point, however, on which we would like to hear from members: Would you like the colour changed? The largest number of objections have been to the change from blue to lilac; if you wish to revert to the pale blue shade this can be done without having to alter the block. Please let Miss White know as soon as possible, in time for the change to be made for the March issue.—ED.)

THREE MORE SUCCESSFUL CONFERENCES

Following on the successful London Conference in July, three further excellent Conferences were held in the early autumn. The Oxford Conference in September at Lincoln College was an outstanding success, with a particularly good attendance. Lectures were delivered by Dr. C. E. Last, Canon C. F. Harman, the Rev. J. D. Pearce-Higgins, Mr. Eric Harrison, Mr. Percy Wilson, Air Marshall Sir Victor Goddard and Mrs. Ena Twigg. In the unavoidable absence of Col. Lester, the summing up was given by the Rev. Allan Barham.

The Ipswich Conference, also in September, had a smaller attendance, as transport difficulties made it impossible for those living on the outskirts of the town to get back from the evening meetings, which unfortunately considerably reduced the numbers. Nevertheless, those present all agreed that it had been a most interesting and illuminating conference which resulted in an increase of membership in that part of Suffolk. We extend our grateful thanks to two members who anonymously gave donations amounting to £55 towards the expenses.

The third Conference, in October, was our West Country gathering in the beautiful setting of Mamhead Park, South Devon. It was generally agreed that this proved to be the best of the conferences held here over the past three years, and several members commented on the wonderful harmony and devotional atmosphere throughout. In addition to the excellent programme of speakers, there was an inspiring opening Service in the Chapel, conducted by the Rev. Edward Royle, and an equally impressive Healing Service on the first evening conducted by the Rev. J. R. Burton.

Other clergy who officiated during the Conference included the Rev. Wm. Salmon, the Rev. R. M. Chatfield, the Rev. Dr. Walter Krebs, the Rev. E. F. Habershon, the Rev. John Denning and the Rev. John Reed. Col. Lester presided over the Conference, which was organized by Captain A. E. Hart.

Among messages of good wishes received were letters from the Bishop of Crediton and the Rev. J. C. Wilson, chaplain of Lee Abbey.

Members were very appreciative of a musical recital given on the evening of the first day by one of our Torbay members, Miss Ruth Abbott, a former principal of the Carl Rosa Opera Company, with pianoforte solos by Mrs. Margaret Salmon.

There was a record attendance at the Conference, over 100 being present on the second day. Plans for the 1962 West Country Conference are already well in hand.

A CALL TO ACTION

Another large gathering of members attended the 6th Annual At Home at Caxton Hall at the end of October, which proved as happy and successful an evening as all its forerunners. There was a generous response of gifts to the Bring and Buy tables, and an equally good response from those who bought, resulting in a total of £27 6s. 3d. being realised.

During the evening a very delightful musical recital was given by Mr. and Mrs. Keith Harvey (the former is first cellist of The London Philharmonic Orchestra).

Members were welcomed by Col. and Mrs. Lester and the Rev. Bertram Woods. In his address of welcome, Col. Lester said that at this moment we all felt that the Fellowship was on the threshold of a big surge forward in its work and progress, and spoke of the new London Headquarters at which they had held their first Council meeting that afternoon, and the fact that this was the first year they had held four conferences in different parts of the country and that they planned to increase these further.

Col. Lester then sounded a Call for Action. He said he believed we had now reached the stage when we should send out a call for action to every individual member, as undoubtedly the Churches' Fellowship had a big part to play in coming world affairs, at this very critical time of international tension. " Don't just leave action to members of our Council and committees," he said, " every member must become a pioneer, spreading the news of our work throughout the country. Time after time people have come along and said: ' If only we had known that such a body as the C.F.P.S. existed! ' Individual members can do a great deal in talking about it to their friends, and giving out some of our literature on appropriate occasions ".

Col. Lester then appealed to every member to make a firm resolution to bring in at least one new member during the coming year. " It's not much to ask," he said, " just ONE new member. But it would double our membership and our annual income, as well as proving of great propaganda value ".

He concluded by saying he wished to take the opportunity of expressing personally the grateful thanks of his wife and himself to the very large number of members who had sent such kind letters and messages, and healing prayers, to his wife during her recent illness. He added that it was a great tribute to the power of healing that she had made such progress as to enable her to travel to London and join with them that evening only three months

after such a severe operation.

The Rev. Bertram Woods followed with an eloquent appeal for the accomplishment of the target of £2,000 by the end of 1963 for the First Decade Scheme. It was revealed that some of our Groups had already started Group funds in this direction, whereby each member promised 6/8 per annum for the next three years. Mr. Woods had pointed out that if every member contributed 6/8 each on these lines, the £2,000 would be reached.

He also supported very strongly Col. Lester's appeal to every member to recruit at least one new member during the next twelve months.

EXTRAORDINARY GENERAL MEETING
31st JANUARY, 1962

All members are hereby notified that an Extraordinary General Meeting has been called for Wednesday, 31st January next, at 6 p.m., at 54 Denison House, S.W.1., for the purpose of considering a proposal to raise the minimum annual subscription to 12/6. This extra 2/- a year is in respect of additional commitments facing the Fellowship, one of which is the increase of printed paper postage rate from 2d. to 2½d., which puts another £4 4s. 0d. on our *Quarterly Review* postage alone, plus the rise in the cost of printing, apart from all the other notices and correspondence which are despatched from Head Office during the year. Members are reminded that they all receive the *Quarterly Review* free, which means that their actual annual minimum subscription is only 5/6.

THE REV. J. D. PEARCE-HIGGINS AND YOUNG PEOPLE

Mr. Pearce-Higgins has been doing useful work amongst the younger people since our last issue. He has visited the boys' School at University College where he gave a talk on the C.F.P.S. and Survival, and he has been asked to give the same talk to the City of London Girls' School. At the Student Christian Movement Conference at Bournemouth recently he spoke to 200 boys and girls on "The Challenge of the Bible" which inevitably led to the question of Survival and Eternal Life; and the children showed much interest in metaphysical questions and returned to them again and again at question time. We regard this as very important work and we are hoping opportunities will be afforded for similar talks in the theological colleges in the near future.

Members will be interested to hear that the Rev. J. D. Pearce-Higgins, has been appointed one of the Bishop of Southwark's Examining Chaplains.

ONLY THIRTY-TWO PER CENT OF CHURCHGOERS BELIEVE IN SURVIVAL

The Churches' Fellowship held a public meeting at the Regal Hall, Newport, Isle of Wight, on Wednesday, 13th September, with the Rev. Mervyn Rich, of Gosport, in the chair.

The first speaker was Mr. T. Rowland Powel, M.A., one of the founder members of the Fellowship. After some preliminary remarks concerning the numbers of people who used to go to church "because it was the thing to do" and the millions, nowadays, "who never darken the door of a church", Mr. Powel called in his own private genie and took us on a flight of fancy. He instructed his genie to bring to him, one at a time, a hundred men and women from Newport, Isle of Wight. Of each in turn he asked "do you believe in survival?" The answers were eye-opening in the extreme. One thought we would sleep in the grave—to which the interviewer retorted that he was seeking facts, not fancy. Another believed in the "Lord's granary" and "unquenchable fire"; another did not know; another did not care; yet another was a sceptical disciple of science. The last witness was the most interesting. She was a widow who communicated frequently with her "dead" husband by "automatic writing". She had proof of survival. There was no doubt in her mind.

Our flight of fancy was over. Mr. Powel brought us back to earth with a summary of the work of the Society for Psychical Research which was founded in 1882 by "a group of eminent men and women, distinguished in the Arts as well as in Science".

This research has established two things beyond doubt. That the spirit of man survives bodily death, and that human personality possesses powers, qualities and functions previously undreamed of.

The speaker went on to point out that this evidence is ignored by many scientists and frowned upon by many orthodox churchmen. And so, he continued, the seeking layman falls between two stools. It was because of this that the Churches' Fellowship for Psychical Study was formed, the aims and objects of which Mr. Powel then outlined.

Following Mr. Powel, the Rev. J. D. Pearce-Higgins of Putney, vice-chairman of the Council, commented on the eloquent appraisal given by Mr. Powel. He then proceeded to stun the audience with a series of figures taken from a number of factual surveys. Space will not allow a detailed report of these figures. Generalizing, it seems that of the people interviewed some 60 per cent men and 80 per cent women attended Church. Of these, 32 per cent believe in survival

68 per cent do not. Of those believing in survival only 12 per cent accept the orthodox church view of life hereafter.

Mr. Pearce-Higgins is responsible for conducting many of the interments in Putney cemetery, and regaled the audience with some amusing anecdotes. At one interment there was much ritual, lorry loads of wreaths and many expensively dressed mourners. As the Minister was attempting to console the sorrowing with the eternal truth of life hereafter, the leading mourner raised his bowed head and said " Wot! Not our Tom! "

The speaker continued for some time alternately expounding evidence of survival and leavening the bread with amusing tales. He repeated the objects of the Fellowship.

The Chairman then invited questions. These were very varied and produced a lively hour.

The secretary of the local group of the C.F.P.S. Mr. W. Easter, then outlined the efforts of the Group, which comprise, mainly, psychical study and divine healing under the leadership of the Rev. Edna Rowlingson. As a result of this meeting, the Group will now be centred on the more convenient town of Newport.

AN EXPERIMENT IN PRAYER ON PLANTS

The Rev. Allan Barham, honorary secretary of our Research Committee, is conducting, together with a number of other members, a series of interesting experiments on the effect of prayer on the growth of plants. The first pilot experiment has now been completed, with a positive result of 100—1 against chance. Mr. Barham is proceeding to send out testing sets to enable members to carry out their own experiments.

A full description of the methods for conducting these interesting experiments may be obtained from the Rev. Allan Barham, Willoughby Vicarage, Rugby, Warwickshire. Please remember to enclose *stamped addressed envelope* for reply.

MAURICE ELLIOTT MEMORIAL LECTURE

This is a last minute reminder that the second Memorial Lecture will be given by the Rev. Canon A. P. Shepherd, at the Caxton Hall on November 30th, 6.30 p.m. Canon Shepherd is a fine speaker and we hope that as many members as possible, and their friends, will come to the lecture.

His subject is: " Christ and the Modern Man ".

SICKNESS IS NOT GOD'S WILL SAYS BISHOP

On St. Luke's Day, the Bishop of Exeter (one of our Fellowship patrons) dedicated a Chapel of Healing at Christ Church, Ellacombe, Torquay, which is said to be the first of its kind in the Church of England. The vicar is the Rev. J. R. Burton, chairman of the Fellowship's Torbay Group.

About three years ago a weekly Healing Prayer Group was started in Torquay by the Rev. Edward King, the former chairman of the Torbay C.F.P.S. Group, and when Mr. Burton came to Torquay in December 1959, the original Prayer Group was merged into one under Mr. Burton at Christ Church, attended by both C. of E. and Free Church members.

The new chapel provides a focal point in this weekly Service of prayer-healing and the laying on of hands. " This work," said Mr. Burton at the dedication, " is developing steadily, and is of much interest and importance to many people, particularly in its aspect of co-operation with the medical profession ".

The main feature of the chapel is a carved and richly painted reredos panel depicting Our Lord laying His hands on a sick person kneeling on each side of Him; one lame with crutches and the other blind.

In his sermon, the Bishop made it clear that he shares the belief of us all in the C.F.P.S., that suffering and sickness is *not* the will of God. " Sickness was never part of the original Divine creation ", said the Bishop, " it is an irrational intrusion ".

INTO THE HAPPY LANDS

Readers will remember that we published a black and white reproduction of this delightful painting by Miss Violet Skinner in our March issue, and for the benefit of the many new members who have since joined we are mentioning it again. This is a most attractive print in colour of many horses galloping towards the " Pearly Gates ", symbolizing the idea that horses, too, survive the death of their body and are received into the animal heavens. As Mr. Dudley Alexander said when he introduced us to the picture: " This is the first time, I believe, that the subject of a future life for animals has been portrayed."

Orders for copies of this picture, in colour, size 18-in. by 32-in. may be sent to our H.Q., 54, Denison House, Vauxhall Bridge Road, London, S.W.1 (after December 6th).

Price, including postage—unframed, £1 15s. 6d.

THE THERAPEUTIC INFLUENCE OF COLOUR

By Ruby Thomas

It is rapidly becoming an established fact that all human beings respond to colour in three different ways, i.e., psychologically, emotionally and physically. Good health depends on the proper balance of each one's emotional and mental outlook. For instance, if one's emotions are disturbed it will play havoc with the digestion, and the vital supply of nourishment does not circulate to renew the needed energy in tissues and cells. Likewise if the mental state is disturbed this will in turn have an ill effect upon the harmonious functioning of the body.

As the stresses and strains of modern day living increase it will be more than ever necessary for people to understand the meaning of real relaxation, and how to practise it in the best possible way. In the noise and bustle of everyday affairs many have proved the worth of a few minutes quiet meditation but much more can be added to this by an understanding of colour and the values contained therein.

As a practising colour healer I have seen the beneficial effects that have been created by colour therapy. Patients have responded readily and the results have been most encouraging. Each colour and shade of colour can be beneficial, and the results achieved are the test of the value of this therapeutic agency, working in close co-operation with the medical profession. Colour therapy in hospitals and institutions has produced wonderful results.

Industrial concerns in this country have for some time past been carrying out research on this subject; and where harmonious colours have been introduced into the surroundings in factories and workshops, the increase in production has been most noticeable. Each colour has its own particular note or vibration. Some colours stimulate whilst others over-stimulate creating a tiring effect. Some colours are relaxing.

Our emotions respond to colour very forcibly. Different colours produce different reactions. For instance, bright red will stimulate enthusiasm and the fighting spirit. Green has a soothing effect creating peace and calmness. Dark shades of blue and grey have a depressing effect.

The psychological response to colour, however, is more important than the physical or emotional response. A large percentage of the troubles afflicting people today have a psychological basis. The mental attitude reduces the will and power of resistance to physical ills and disease. If we restore mental equilibrium then much can be done to prevent ill-health. Each individual has a different reaction to colour and knowing which colour the patient likes best assists the colour therapist in the plan of treatment.

Each colour and shade of colour can be beneficial, and the results achieved are the test of the value of this therapeutic agency.

In direct colour healing artificial sun ray filters and coloured lamps will be focussed on the patient according to the ailment as diagnosed by the doctor. An indirect treatment colour in surroundings will be important, as will the mental concentration on certain colours. Charts have been drawn up showing the beneficial uses of colour therapy on different illnesses and diseases.

In co-operation with the medical practitioner after diagnosis, colour ray vibrations have been found to assist the healing process. The effects of ultra-violet ray need no explanation.

By experiment the influence of each colour can be determined, and reactions have been tested not only on people, but on animals and plants. In the laboratory the living cell can be intensely subjected to different coloured rays to test reaction and growth.

It is scientifically proved that the cells of our bodies are influenced directly by the light emanations of colour and each colour has its own range of frequency. Colour is the breaking up of the light rays from the sun. All growth is dependent on these light rays. Without them the living cells cannot function, for each colour ray is important in assisting growth and restoring lost energy.

(Mrs. Thomas, who will be giving a talk to our Torbay Group next March, has recently returned from an extensive overseas lecture and healing tour, covering some 50,000 miles through Canada, the U.S.A., and South Africa.)

We wish all our readers health and happiness at Christmas and throughout the New Year

WAS THIS ONE-HUNDRED PER CENT EVIDENCE?

I have recently returned from giving a television interview on a case that I felt justified in citing as providing the greatest evidence on record for personal survival. This was made possible by the release to me of documents copied from the original notes of Major Oliver Villiers, D.S.O., concerning the great disaster of the R.101 airship, of which this was the 31st anniversary, when nearly 100 lost their lives, including Lord Thompson, the Secretary of State for Air; Sir Sefton Brancker, the Director of Civil Aviation and other senior officers.

Major Villiers, now one of our Fellowship members, was at that time the Senior Assistant of Intelligence at the Ministry of Civil Aviation, and was closely concerned with affairs preceding and subsequent to the disaster. His hitherto confidential documents reveal much that went on behind the scenes, but the sequel to the disaster is the part that is of greatest interest to everyone interested in the study of evidence for personal survival. I am sure it could be selected as a case for valuable study and discussion by our various Study Groups in the Fellowship.

The official enquiry into the loss of the airship was carried out under the chairmanship of Sir John Simon. The first session lasted from October 28th to November 10th and the second from December 3rd to 5th. During this time Major Villiers had a super-sensory experience. He says: "In the accepted meaning of clairaudience this extra sense I did not possess, but I did have what I call a kind of mental clairaudience; thus I was very conscious when any friend wished to communicate with me from the spirit world. Not long after the loss of the R.101 I was alone in my room on a Saturday about 10.30 and I became aware of someone saying 'It's too awful, I must speak to you—it's Irwin, I must speak to you, please come.' 'Irwin', I said, 'it's you'. 'All right, somehow I will find means of talking to you and you can tell me all about it'.

"My difficulty was that I had no knowledge of a medium I could trust for such a vital talk. It happened that I had a friend staying that week-end and next morning I told him of what had happened the previous evening. He immediately said, 'I know one of the finest and most trustworthy mediums in the world, Eileen Garrett. She is in London and is due to return to the United States in a few days. I will get in touch with her at once'. That evening he telephoned to say 'It's all right—Eileen Garrett has already received a warning that her journey back to America might have to be delayed'. I thanked him and that same evening rang up and spoke to Mrs. Garrett but did not reveal my name or my connection with the Ministry of Civil Aviation, and it was not until some time after my sittings had finished that I made my name known to her."

He little thought that his first talk with the R.101 pilot, Flight-Lt. Irwin, was to extend to no less than seven long discussions and with him four other communicators, each of which lasted more than one hour. At one of the talks Major Villiers was quite unable to follow the highly technical details that Irwin and his colleagues were trying so hard to explain, so he fetched from his office some spare photographs showing the skeleton construction of the airship.

Major Villiers kept a verbatim report of all seven sittings, and although it is only possible in this series of articles to give a very condensed version and some of the more outstanding extracts, the main point to be borne in mind is that *no other living person* had knowledge of the details that were coming through from the "dead" airship officers. The other sitters were Harry Price and a well-known journalist named Ian Coster.

At the first sitting, Major Villiers found the first half-hour somewhat boring, as among the various communicators coming through there was no one whom he knew or had the slightest interest in. Then suddenly a faint voice was heard breaking in: "Irwey, Irwin, don't go please, stay, I must speak." Major Villiers at once recognized Irwin's way of expressing himself, and greeted him. Irwin continued:

"We feel like damned murderers, oh, it's awful, old man, awful! We ought to have said no." (He was referring to the fact that he had warned that the airship was not ready for the flight, but he had obeyed orders to go.)

Villiers than asked who were the "we" he was mentioning, and Irwin replied: "Johnnie, Scottie and I." (The first two were Wing-Commander Colmore and Captain Scott.) Villiers then asked Irwin if he could tell him what really happened, and the latter continued:

"She was too heavy by several tons, too amateurish in construction, envelope and girders not of sufficiently sound material. During the afternoon before starting I noticed that the gas indicator was going up and down, which showed there was a leakage or escape which I could not stop or rectify at any time around the valves. The gas skins were too porous and not strong enough, and the constant movement of the gas bags acting like bellows was constantly causing internal pressure of the gas, which caused a leakage at the valves. I then knew we were almost doomed. We three were absolutely scared stiff and Scottie said to us: 'Now look here, we are in for it, but for God's sake

let's smile like damned Cheshire cats as we go on board, and leave England with a clean pair of heels '."

Irwin then revealed that he told all this to Lord Thompson when he arrived at Cardington for the flight, but the latter brushed it aside as " negligible ", and said that postponement was impossible, as he was pledged to be back in London in time for the Imperial Conference, and ordered that they must leave according to schedule.

Villiers then asked Irwin to state how the end really came, as all the evidence seemed to show that the airship dived, straightened and dived again, and then crashed in flames. Irwin replied:

" One of the struts in the nose collapsed and caused a tear in the cover. Now listen very carefully. It is the same strut that caused the trouble before. The rush of wind caused the first dive and then we straightened again and another gust surging through the hole finished us."

Then followed this conversation:

Villiers: " But what caused the explosion? Was it the electrical installation that fused? "

Irwin: " No, not that. It was the engine."

Villers: " But, old boy, how could an engine cause the explosion? "

Irwin: " It was this way. The diesel engine had been popping or backfiring after crossing the Channel because the oil feed was not right. The oil was of too thick a consistency and had given trouble before. The pressure in some of the gas bags was accentuated by the under girders crumpling up, and since gas had been escaping the extra pressure pushed the gas out and came out with a rush, and at that moment the diesel engine backfired and ignited the escaping gas. That caused the first explosion and others followed."

Irwin then proceeded to go into very technical details about the stress calculations, and so on, none of which was known to anyone present at the sitting and least of all to Mrs. Garrett herself, who possessed no technical knowledge. Irwin also referred towards the close of the sitting to the " bosh " they were talking at the official enquiry.

At the second sitting, two days later, Sir Sefton Branker came through in a most evidential manner, with all his peculiar mannerisms and style of speech.

(To be continued)

R. M. Lester.

INDIVIDUALITY AFTER DEATH

Another book written by the author of the "Eternal Quest," is entitled "Man: The Immortal," and in many ways it can be regarded as a sequel to that thought-provoking book.

As the title indicates, the author's main purpose is to " provide irrefutable argument that the existence of man is eternal ". This thesis is supported by a comparison of the teaching of very early Tibetan and Buddhist scriptures with the most recent findings in the nuclear field of modern science.

Mr. East relies very largely upon the writings of Dr. W. Y. Evans Wents for his interpretation of the ancient texts of the Tibetan Bardo Thodol (or Book of the Dead) and the Buddhist and Yoga doctrines. These interpretations elucidate the conviction expressed in the majority of Eastern scriptures to the effect that our material universe and all it contains is purely an illusory projection of mind.

In other words matter is believed to be substanceless and entirely devoid of reality. The author makes it clear that the above teaching is now confirmed by the findings of modern scientists, including Eddington, Whitrow, Jeans, Bohm and many others.

According to the above thesis Absolute Mind is the first principle of life and contains within itself all the reality that exists, regarded from the standpoint of eternity. Mr. East is satisfied that the psychic research investigations which have become so widespread in the West during the present century tend to confirm the truth of the above statement, although such research is inevitably carried on in mental and " material " regions which are not entirely free from conditions that are still subject to the factors of time and space.

On page 61 our author makes the following observation—" Although there is no persistence of any one individual personality (i.e. beyond physical death) this does not imply negation since there is a retention of all memory, all knowledge ". This thesis is of course basic in Buddhist doctrine but it is entirely contrary to Christian teaching which latter holds that God's greatest gift to man is the gift of eternal and individual life for each one of us: a gift of which we can never be deprived.

If however one were to accept the belief that individuality does not continue after " death ", but that memory and knowledge are retained, the question naturally arises as to who or what is capable of retaining and using such memory and knowledge?

The Buddhist doctrine of non-self carries with it the corollary that there are no such things as individualised immortal selves or souls. (see page 62). Our author appears to make no effort to describe or comment upon the teaching of Christ. This teaching includes a categorical denial of the thesis that man has no individual or permanent life of his own and is destined ultimately to become absorbed into an impersonal permanent state of non being.

Whilst oriental religions regard a state of Nirvana as the goal to be attained and welcomed, the Christian rejects this belief wholeheartedly and rests his case on Christ's promise to all mankind—

" I am come that they might have life and that they might have it more abundantly "
St. John, Ch. 10; v. 10.

If this gift of individual life is to be withdrawn through its ultimate absorption in " Absolute Mind " then the promise of eternal life becomes a mockery.

On page 63 the author refers to what he believes to be the " doctrines of the Church " in this respect but he does not define what he means by " Church " although presumably he is referring here to the dogmas of Christian organisations in general, Catholic, Orthodox and Protestant.

How much more valuable it would have been to compare the teaching of Buddha and the Tibetan sages with that of Jesus Christ, as actually expounded by the latter. By inference Mr. East gives the impression that belief in the illusory nature of matter is a recent importation from the East and has not figured hitherto in Christian literature. On the contrary, the writings of Christian mystics from medieval times onwards have shown both familiarity with and approval of the idea that spirit (mind) is the only reality there is and that all else is temporal and unreal.

During the present century a number of books have been written from the Christian standpoint which emphasise the non-reality of the material worlds and the omnipresence of the spiritual universe; in other words, the allness of God and His everlasting Kingdom. Several of these would certainly have been worth quoting from in " Man The Immortal ".

However, Mr. East is on his strongest ground in his lucid exposition of the way in which the modern physicist has reduced all forms of matter back into energy, as the result of research and experiment within his own field of science.

W.T.P.

(*Man: The Immortal*, by John N. East (Psychic Press).)

THE GREATEST OF ALL ENIGMAS

by Dr. R. Crookall, d.sc., ph.d.

Ecclesiastes (i, 9, 10) said, " There is no new thing under the sun. Is there anything whereof it may be said, *See! This is new!?* It hath been already of old time, which was before us!" But epigrams may be deceptive.

F. W. Westaway (*Man's Search After Truth*, Blackie, 1938) clarified an obscure and complex problem in the following sentences. " The moment must come when the last cell of the body dies. What has become of the personality, ' self ' or ' soul '? The most paradoxical and abnormal thing in the whole realm of nature is the production of such a thing as *consciousness* in the *brain*. THE PROBLEM IS THE GREATEST OF ALL WORLD ENIGMAS. The two things, consciousness and brain, seem to represent such altogether heterogeneous natures. What is the key to the riddle? *We simply do not know.* Body is *matter* and ' self ' is *spirit*. . . People prefer monism to dualism, whether the monism is mechanism or idealism. . . Matter seems to be so independent of man's will. . . Yet we never believe we are observing matter unless we are experiencing sensations. . . . Matter itself, if it exists, is *inferred!*

" In short, each type of monism tries to explain away the other, but it fails and we therefore seem to be left with dualism [consciousness *and* matter], though this is equally inexplicable. Yet *if* there are both a ' soul ' and a body, *if* these are separable, *if* the body is merely the temporary home of the ' soul ', many of the difficulties of immortality disappear.

" If the ' soul ' exists we seem to have no option but to adopt one of three alternatives: either the ' soul ' must have been specially created by the Deity, or it must have been derived from the ' souls ' and bodies of its parents, or it must have existed before the body. Thus, we have a choice of Creationism, Traducianism and Pre-existence.

" Creationism fails to explain why the Creator should have conferred upon different ' souls ' such extraordinary different dispositions and faculties. A difficulty of Tradusianism is to decide precisely when the ' soul ', as distinct from the body, was born. Pre-existence is the doctrine that if man is immortal, it is probable that this [earthly life] was not the whole of his existence but that he lived before it as he will live after it. *If pre-existence could be proved, the argument for the immortality of the ' soul ' would be enormously strengthened.* But one objection seems to be fatal—we none of us have the faintest glimmering of a former life ".

Humanity, as Ecclesiastes thought, seems to be

unable to break new ground in any direction. As Westaway so clearly states, we seem to have arrived at a deadlock, and will never know whether the 'soul' exists (as distinct from the body), much less whether it will survive the inevitable death of the body. If this is so, then nothing but faith is left to the thinking Christian.

But even in our time "the greatest of all enigmas" is in course of solution, one that is in absolute agreement with the teachings of the Master and of the Apostles. In a study, which occupied a number of years, of the numerous testimonies of people who claimed to have out-of-the-body experiences, entitled *The Study and Practice of Astral Projection* (Aquarian Press, 1961) the present writer adduced numerous facts that are inexplicable except on the assumption that 'soul' and body are indeed distinct entities, that the 'soul' does indeed use the body as its temporary instrument. He shows that there are many reasons upon which we may conclude that the Soul Body (The Psychical Body of St. Paul) is no figment of the imagination but an objective (though not, of course, a physical) entity, that it is, indeed, the primary body, and that the familiar physical body with which we mortals necessarily tend to indentify "ourselves", i.e., our "souls", is a condensation of this primary body which doubtless existed before physical birth as it will outlive physical death. *'Soul' and body are distinct entities.* 'Soul' may survive body—and (though we are not here concerned with it) there is considerable direct and indirect evidence that it does.

It is possible for some of the readers of this brief note to contribute towards the final solution of "the greatest of all enigmas". Those who have had out-of-the-body experiences may send details to the present writer (at 12 Woodland Avenue, Dursley, Gloucester) and those who think they remember past lives may send their accounts to Prof. Ian Stevenson (at The Department of Neurology and Psychiatry, School of Medicine, University of Virginia, U.S.A.). Stamped addressed envelopes should be enclosed if a reply is desired.

OUR FOUNDER'S VISITS

Col. and Mrs. Lester will be visiting the following Groups to give talks:

Monday, 19th March—Brighton Group.

Wednesday, 21st March—Folkestone Group.

Friday, 15th June—Leeds Group.

Thursday, 28th June—Newcastle-on-Tyne Group.

BOOK REVIEWS

The Divine Awakening by BROTHER MANDUS. (Arthur James Ltd.) 15/9

In this new book by the well-known healer, Brother Mandus emphasises the need for all people to be conscious of the Divine awakening which he asserts is now beginning to raise spiritual development beyond the pinnacles now reached by science and medicine. During his world travels, he has seen this new life stirring Christians everywhere, and in this book the author tells of his remarkable adventures round the world, and of the physical and spiritual healings he witnessed among those whom he met.

In his foreword dedication, he writes: "I humbly dedicate this book to all my friends in the British Isles and Commonwealth, the U.S.A. and other countries. Only their love, fellowship and prayer have made it possible for me to write about miracles of Divine Healing and this vision for the new Christ Age now dawning".

There is an impressive introduction by the Rev. John Maillard, who writes of "the wind of change" now blowing through the Christian churches, "sweeping away some of the traditional teaching we have inherited, traditional teaching which falls short of the Holy Gospel, and sweeping in the Holy and Life-giving Spirit".

R.M.L.

Zoar by W. H. SALTER. (Sidgwick and Jackson) 21/-.

Mr. Salter's high powers of perception, analysis and judgment coupled with his 34 years' experience as honorary secretary of S.P.R. combine to produce a book that is important to anyone intelligently interested in psychical study.

In his chapters on Apparitions, Materialisations, Haunts and Poltergeists he deals coldly with many accepted conclusions of early days and also with credulous modern believers. One learns much from his scientifically critical evaluation of evidence. Many famous mediums and their controls are considered, from Florence Cook to Mrs. Leonard. The latter seems, by her successful book-tests, to have presented him with a very real challenge. Not surprisingly he remarks on the lack of good mediums today.

What emerges on the positive side is the author's belief in telepathy and in the group-mind. He deals as fully as possible with the available evidence for telepathy, and pleads for much more qualitative telepathic experiment. About 50 pages of the

book are given to the great cross-correspondence connected with Myers, Gurney, Verrall, etc., as "communicators" of the scripts of the S.P.R. group of automatists who included "H.V." (Mrs. Salter), "Mrs. Willett" and other remarkable sensitives. In his clear, concise way, Mr. Salter takes from this vast material the parts which best explain his belief that it does proceed from a group-mind working telepathically to convey a great theme.

He finishes with some deeply interesting pages on the "utility and universality" of telepathy, which may be "continuous and translusive", finally considered alongside Freudian psychology and other branches of scientific enquiry.

Perhaps the only thing one is left sighing for is the firm Christian standpoint of researchers such as Drayton Thomas or Maurice Elliott.

G.McC.

Worship in the World's Religions by GEOFFREY PARRINDER. (Faber) 21/-.

Dr. Parrinder is already known to members of the Fellowship by his paper at the London Conference, and possibly by some of his books such as *Witchcraft* (Pelican) and *Religion in an African City*.

Most members of the Fellowship have some knowledge of comparative religion as such, but on comparative methods of worship this is something, I believe, that has never before been attempted. It deals with most of the great religions of the world, from the primitive illiterate to the most advanced, and shows what the practise of each religion means in the way of observance and external performance. The beliefs underlying the ritual are also considered. It is in every way a most informative book.

J.P-H.

The Boy Who Saw True. Edited by Cyril Scott. (Neville Spearman). 15/9.

This is a reprint of a book, published a few years ago by a firm that went bankrupt, and I am very glad that it has been rescued from oblivion. I think we can accept Cyril Scott's bonafide as editor of an anonymous diary, that the book is what it professes to be—an almost unique record of a young sensitive's experience in the mid-Victorian era. His trials and tribulations, as well as many humorous incidents, make the book not only a fascinating story of psychic and spiritual development, but also make it an enchanting peep into the ways and manners of a somewhat stodgy household. What ghastly persons!—with one exception. There is tragedy here, too, and that one so psychically guided could not avoid his own personal domestic misfortune is one of the marks of the sincerity of the book.

J. P-H.

Beyond The Horizon by GRACE ROSHER. (*It is hoped to have this book ready by Christmas.*)

The book gives an account of the early stages of Grace Rosher's experience of automatic writing, in which it is claimed she has been controlled by her friend, the late Gordon Burdick, and later by other members of her or his family. Photographs of the various scripts are included, and the graphologist's report in which he testifies to the uncanny resemblance to be seen in the automatic writing script of Mr. Burdick and his handwriting when alive. The theology of this book should not be taken too seriously for obviously Gordon Burdick, if it be he, does not know all the answers or even the full import of some of the questions asked. But as a study of the machinery of automatic writing, given in all simplicity and honesty by the person to whom this experience happened, the book is worthy of its place in our series of evidence for study by the wider world.

The foreword has been written by Air Marshal Sir Victor Goddard and the preface by the Rev. J. D. Pearce-Higgins, both of whom know Miss Rosher's writing very well.

Price to members 10/6 including postage and to non-members 13/3. Obtainable from our new H.Q. office.

The Art of Spiritual Healing by JOEL S. GOLDSMITH (George Allen & Unwin), 13/6.

Comprehensive in its scope, non-denominational in treatment, this book contains an exposition of the principles of healing as well as a manual of practice. From his experience in lecturing and consulting with thousands of persons in many parts of the world, the author has written a simple, authoritative explanation of what to many is a mysterious and involved subject. In Mr. Goldsmith's world "spiritual healing is the touch of the spirit of God in man's soul". This is the starting point and focus of a book which makes a valuable contribution to the renewed interest being shown by many ministers and laymen in all religious groups. The many thousands who have read the author's previous work—*The Infinite Way*—will be keenly interested in this new book, and it will also be welcomed by the increasingly large numbers of people in all church groups who are investigating the possibilities of spiritual healing. The first part of the book deals with The Principles of Spiritual Healing; the second part with The Rôle of Spiritual Healing, and the third with the Practice of Spiritual Healing.

The Snettisham Ghost by The Rev. ROWLAND W. MAITLAND. (Psychic Press). 2/4.

This little book tells the story of the apparitions seen by a Mrs. Goodeve in a house at Clifton in 1893. Instructions were given to this lady, who courageously carried them out, although they involved a long journey and a solitary vigil in a locked church at night. Mrs. Goodeve resolutely refused to give details of what passed there, but sufficient evidence is provided to show that the communication she received at Clifton was of a veridical character; and Mr. Maitland attempts to fill the lacunae left by her regrettable reticence.

Most of the evidence comes from the annals of the S.P.R., but additional information has been obtained by the author. The chief value of his book, perhaps, lies in his description of the nature of a " ghost ", as there is so much lack of understanding about this by the man in the street, who is often presented with ghost stories in the popular press, but usually fails to realise their significance.

A.B.

William James on Psychical Research, edited by Dr. Gardner Murphy and Robert O. Ballou. (Chatto & Windus). 30/-.

" There were giants in the land in those days " might well be applied to the realm of Psychical Research at the end of the 19th century. One of the giants was William James, author of " Varieties of Religious Experience." He wrote a good deal on psychic matters, and now there has just been published a most interesting volume of those writings. Here we have well over 300 pages of material that will repay the study of any present day researcher. Men like James, Professors Sidwick, W. F. Barrett, Langley, Arthur Balfour, and Sir Wm. Crookes devoted their considerable talents to the unravelling of the mysteries of psychical phenomena; and their work should be the basis (which it seldom is) of all modern study of the subject.

William James was interested in mental healing, psychical research and religion, believing them to be (to quote Prof. Purphy) " similar manifestations of vastly important, and little understood areas of the human mind and its powers, which must be investigated by any means at our disposal if progress in understanding is to be achieved ". Throughout his life these three related subjects held his attention and dominated much of his thinking. This book reveals his critical study and thought on the second of these subjects. Like all the early " giants " his approach was cautious and balanced, and therefore what he has to say should be heard with respect.

I recommend this book to thoughtful Christians who desire to get a clear, unbiassed idea of the nature and scope of Physical Research, and of the reactions of an eminently sane and open minded expert.

J.D.P.-H.

Exalted Consciousness and Expiring Dogmas by WALTER H. SCOTT. 3/4 net.

This new book by one of our 86-year-old Fellowship members is a good three shillings worth. His keen appraisal of the varieties of Spiritual Consciousness and their relation to the Bible and Christianity will be of profound interest to all those seeking further evidence of life after death. In the introduction it is stated that the author is concerned mainly with the vital truths that nourish the roots of all great religions and philosophies.

In his investigation it has been his object " to define and classify the varieties of spiritual consciousness and psychic consciousness and allied phenomena, with ways of attainment thereto called ' methods of development ', and to consider the nature of the life after death, proofs thereof, and the existence of finer senses, psychic faculties, and the powers latent in man."

Although some of his criticisms of " sterile doctrines " may not be acceptable to all readers, there is much that is worth while and thought-provoking in this 80-page little book.

R.M.L.

The Forgotten Talent by Rev. J. CAMERON PEDDIE. (Oldbourne). 16/-.

This book was put into my hand the other day. The author is a Church of Scotland minister who for many years ministered to the people of the Gorbals, Glasgow. The book is the record of his Ministry of Spiritual Healing. It tells how he became aware of the twofold Commission of Our Lord to His Church . . . " to preach the Gospel and heal the sick "; and how he came to prepare himself for this healing ministry, and eventually began practising it. He relates cases of remarkable healings, and of some cases of failure. He discusses problems connected with such a ministry, and encourages Christian people to take it seriously, especially his brother ministers.

I can heartily recommend both these books, which our Headquarters will get for you if you desire to read them. They both offer easy and interesting reading.

B.W.

* * *

(All the books reviewed here are obtainable from our H.Q. office, and prices include postage.)

CHRISTMAS CARDS

We still have some cards left if any members have not yet placed their orders (4d. each). Will those members who still have some cards on approval kindly return them or send the money for them now. This will help us.

LONDON CONFERENCE LECTURES

Our Conference at Southland College last July extended from Monday to Friday with the result that there were a larger number of lectures than in previous years. The titles are:

God and the Devil—Rev. Canon Ed. Carpenter.

My Mescalin Experiences—Prof. H. H. Price.

Mediumship with reference to Telepathy—Brig. R. Firebrace.

Intercession and Healing—Rev. Dr. Leslie Weatherhead.

Apollonius of Tyana—Mr. W. F. Jackson Knight.

The Biblical Prohibition in Deuteronomy—Rev. Dr. John Macdonald.

African Witchcraft—Rev. Dr. E. G. Parrinder.

The Healing of Animals—Mr. Gordon Turner.

A Spiritualist looks at Spiritual Healing—Mr. Harry Edwards.

Debate on the Problems of Mediumship—Rev. Bertram Woods and Mrs. Ena Twigg.

The Evidence for Flying Saucers—Mr. Ben Harrington.

Copies of these lectures will be a 60 page volume and the price will be 14/9, including postage. This does not actually cover the expenses involved in transcribing all these lectures, but the Fellowship is willing to pay the balance in order to keep the price down for the benefit of members.

Will those who have not already applied kindly send in their order to Miss White at our new H.Q.

Some members have asked for copies of individual lectures at the London and other Conferences. We can do this if the number of applications justifies the expenses. Tape recordings are also available on hire at 5/- each.

Dr. Robert Crookall recently reviewed in these pages a book by Ian Stevenson, M.D., chairman of the Department of Neurology and Psychiatry, School of Medicine, Virginia University. The book is entitled: *The Evidence for Survival from Claimed Memories of Former Incarnations.*

We have now been sent the following extract of a review from the *Post-graduate Medical Journal* under the heading: "Advances in Neurology", which gives an interesting side-light on the views of orthodox medicine on this matter.

"The doctrine of metempsychosis and the belief in survival of the human spirit after death of the material body are as old as history and have been the occasion of no little wrangling between philosophers and scientists. It is doubtless true that scientific proof and that internal proof upon which the philosopher relies are, like oil and wine, two good things which do not readily mix. It is, however, interesting and encouraging to read Dr. Stevenson's essay, which exhibits all the care and precision of the trained scientific observer, combined with the open and unprejudiced outlook of the philosopher. His thesis is worthy of that profound thinker, William James, in honour of whose memory this essay was composed. We congratulate the author on his approach to this difficult subject, and we recommend this booklet to all who are seriously interested in it."

TRIP TO THE HOLY LAND

Following upon the notice in our last issue, we are in touch with Inter-Church Travel Ltd., in an endeavour to get together a party of 33 Fellowship members (and friends) to make this truly wonderful trip in April of next year. The date suggested at the moment is April 24th, which is immediately after Easter. The trip takes 17 days, departing on Tuesday by 'plane from Gatwick Airport, stopping overnight in Rome; Wednesday, depart for Jerusalem until the 10th day, where transport will be provided between the hotel and the Old City, and also included are excursions to Bethlehem, Jericho, the Dead Sea, Gethsemane, Church of the Holy Sepulchre, etc. From Jerusalem into the new City (which is Israel) and then to Nazareth for a stay of two nights. On Sunday, the 13th day, depart Nazareth via Cana of Galilee for Tiberius with excursions to Capernaum, which brings us to the 15th day. We then depart from Tel-Aviv Airport for Athens, with overnight accommodation, leaving Athens on the 17th day by 'plane for Gatwick. The price quoted is 110 gns. This will be a wonderful opportunity for Fellowship members to see the Holy Land in company with similarly minded travellers.

Will those interested kindly write as soon as possible to Miss A. E. White at our new H.Q. address, stating an alternative date in May or September if we are unable to get the April date.

Published by The Churches' Fellowship for Psychical Study, and Printed by The Devonshire Press Ltd., Higher Fleet, Torquay.